

PATANJALI YOGA SUTRAS

EXPLAINED THROUGH
JAINISM

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© OCTOBER 2018

FIRST CHAPTER

अथ योगानुशासनम् ॥१॥

atha yoganushasanam

Now, the discipline for yoga.

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

yogashchittavrittinirodhah

Having total control over the way the mind works is yoga.

Or having total control over the nature of the mind is yoga.

Or having total control over habit/behaviour of the mind is yoga.

Or having total control over one's thoughts is yoga.

The mind is like a monkey, they have said. A monkey is inside my head, impulsive and mischievous, should I not be worried, should you not be worried. Once a monkey grabs hold of something it does not let go that easy. So, does the mind. Not just monkey, mind is like an ocean they have said. As I sit on the beach watching the ocean behave, one wave after another, some high, some low, hitting the coast and retreating, the waves never seem to cease. So, do thoughts, one after another, putting a person into peaks and valleys, peaks and valleys, taking a person through waves of emotions.

Yoga is having control over what to grab onto and what to let go. It is about making the ocean still. It is about being

neutral, being in equilibrium. To be still, to be in balance is yoga.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

tada drashtuh svarupevasthanam

अवस्थान means stability, residing, abiding, taking up one's place.

Then, the viewer (the soul) stays in one's own state of being.

Then, the soul finds stability in its true nature.

When the mind loses its monkeyness, when no thought waves rise, when the mind, the ocean that is, is still, when the mind just holds on to nothingness, a person perceives his true self, his true nature.

वृत्तिसारूप्यमितरत्र ॥४॥

vrittisarupyamitaratra

On the other hand, the soul follows the nature of the mind.

Otherwise, the soul gets carried away by the mind.

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः ॥५॥

vrittayah pangchatayyah klistha aklistah

The mind works in five ways, damaging and non-damaging.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

pramanaviparyayavikalpanidrasmruthyah

They are:

प्रमाण (Pramana): Medium for right knowledge.

विपर्यय (Viparyaya): Medium for wrong knowledge, wrong understanding, or jumping into false conclusions, rearrangement of facts.

विकल्प (Vikalpa): Building castles in air, day dreaming, distortion.

स्मृति (Smruthy): Remembering, recollection, retention, memory.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥

prathyakshaanumanagamaah pramananai

Prathyaksha (direct evidence), Anuman (inference, deduction), Agamas (Jain scriptures written by ancient Jain acharyas) are the means of obtaining right knowledge.

Prathyaksha (direct witnessed evidence):

Knowledge obtained through three stages of higher consciousness that a yogi attains: Avadhi-janana (अवधिज्ञान), manah-paryay-janana (मनःपर्यय ज्ञान), and omniscience (केवलज्ञान).

The knowledge obtained through senses cannot be considered as direct right knowledge with respect to Moksha or liberation, because relativity gets involved. The knowledge obtained through senses is called as मतिज्ञान (mati-janana).

Anuman (deduction or inference):

For example: If there is smoke, there is fire.

Agamas (scriptures written by ancient Jain saints):

Ancient Jain scriptures contain the knowledge that came directly from omniscient Tirthankaras. Since the knowledge that was passed on came through Kevaljana, they are also considered as a source for obtaining right knowledge.

विपर्ययो मिथ्याज्ञानमतद्रूप प्रतिष्ठम् ॥८॥

viparyayo mithyagyanamathdrupaprathistham

Identifying something as something else due to wrong knowledge/assumptions is viparyaya.

Taking things at face value because of wrong knowledge.

Example:

Mistaking brass for gold.

Mistaking a man with long hair for a woman or mistaking a woman with short hair for a man.

Mistaking a man in a suite for a CEO.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

shabdhagyanaanupathi vasthushunyo vikalpah

When what is being said is understood disproportionately nullifying the objective is called as vikalpa.

When the ratio of “reality and its understanding” nullifies the reality itself it is called as vikalpa.

Example:

Talking to a woman briefly and starting to dream about a happy married life with that woman.

Considering oneself to be a superhero and dreaming about saving the world.

Watching a cricket match on TV and dreaming about hitting a six on every ball or dreaming about taking a wicket on every ball.

Watching a romantic movie and believing that love makes everything alright or believing that once you find a soul mate everything will fall into its place.

Story of an old lady: Far far away in a village there lived a woman, who had a rooster. Every morning, at dawn, the rooster would crow; and the woman thought sun would rise if and only if her rooster crowed. One day, there was an argument with a villager, and she thought of punishing the entire village by going away from the village with her rooster for a few days. She thought if her rooster would not crow, the sun would not rise and the village would suffer. When she returned she found out everything was

normal, and she was the one who was wrong. Vikalpa:
Thinking that the sunrise was because of her rooster.

अभावप्रत्ययालम्बना तमोवृत्तिर्निद्रा ॥१०॥

abhavaprathyayalambanam thamovruthirnidra

अभाव (Abhava) means incompetence, shortcomings,
deficiency.

Sleep is a dark habit that embraces reasons for
incompetence.

Sleep is a dark habit that embraces characteristics of
shortcomings.

अनुभूतविषयासंप्रमोषः स्मृतिः ॥११॥

anubhootavishayasanpramoshah smrutyh

Complete recollection of past experiences is smruthy.

Complete recollection of memorized knowledge is
smruthy.

Complete retention of past is smruthy.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

abhyasavairagyabhyam tannirodhah

By detachment and practice, the above, can be
brought under control.

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

tatra sthitau yatno abhyasah

There, in that controlled state, they stay still by endeavouring practice.

The controlled state can be made stable through constant practice.

स तु दीर्घकाल नैरन्तर्य सत्काराअदराअसेवितो दृढभूमिः ॥१४॥

sa tu dirghakalanairantaryasatkarasevito dridha-bhoomih

With long and continuous dedicated practice one gets control over them that is as hard as the earth.

A rock solid control over the mind can be gained by continuous dedicated practice.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ज्ञा वैराग्यम् ॥१५॥

drishtanushravikavishayavitrishnnasy
vashikarasamjna vairagyam

Vairagya (detachment) is the mastery over the thirst that is caused by the things that are seen and heard.

Vairagya (detachment) is not getting carried away by things that are seen and heard.

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १६ ॥

tatparan purushakhyatergunnavaitrishnyam

After that (after the mastery of detachment), the admired true virtues of the soul quench the thirst.

Because of the detachment, when the yogi loses interests of the external, he is satisfied only by being himself.

Having tasted the inner bliss, the yogi only craves the inner bliss. The external fades into insignificance.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १७ ॥

vitarkavicharanandasmitaroonugamat sanprajnatah

वितर्क (vitarka) argument against truth

विचार (vichara) thought, topic, opinion

संप्रज्ञातः (sanprajnatah) means distinguished as in “distinguished personalities of the world” or people who consider themselves highly knowledgeable.

For the distinguished, the thirst is quenched by the egoism that manifests following the bliss they get through arguments or debates.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

viramapratyayabhyasapoorvah sanskarasheshoanyah

Before the practice of stoppage of karmic inflow, the thirst is quenched by residual habits.

Before the practice of the विरामप्रत्य, the thirst is quenched through other residual संस्कार (imprints).

विरामप्रत्य means संवर (samvara, stoppage of inflow of karma)

संस्कार (sanskara) means imprint, collection of imprints, habit or collection of habits, daily routine, ultra instinct. Some संस्कार (sanskara) or imprints are created through परिणाम (parinama). परिणाम (parinama) is emotional reaction to a certain situation. संस्कार influence परिणाम and परिणाम creates संस्कार. Both, परिणाम and संस्कार influence each other.

One must always avoid reacting with anger, ego, deceit, greed, or jealousy (also a form of greed).

Two simple stories.

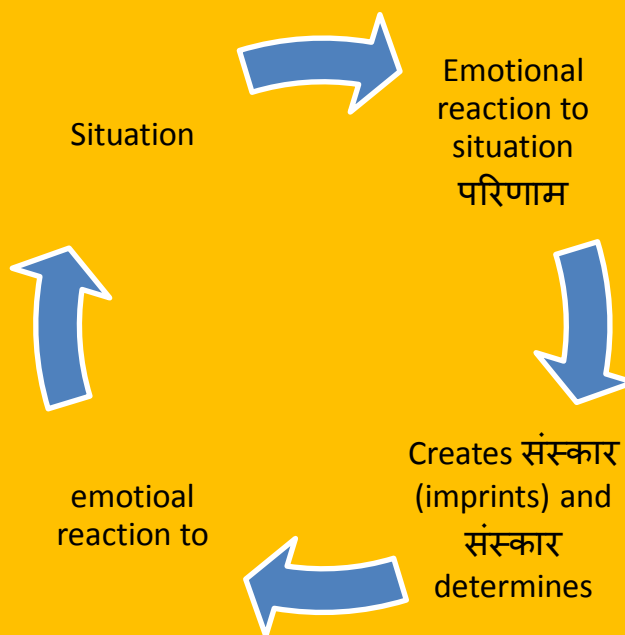
Story one: Six people came near a huge mango tree. First man suggests uprooting the entire tree. Second person suggests cutting a huge branch. Third person suggests cutting only tiny branches. Fourth man suggests climbing the tree and plucking as many mangoes as they can. The fifth man suggests plucking only that amount of mangoes they need. The sixth man suggests eating only those mangoes that have fallen off the tree.

In the above incident, each man's reaction was dictated by his संस्कार (imprints).

Story two: There was a butcher who rejoiced in slaughtering animals just for the sake of enjoyment. People were afraid that he would turn into a serial killer one day. Therefore, they brought his habit to the king's

notice. Taking their fear into consideration, the king ordered the butcher to be put in a well. But, the killings continued. He would create animals out of mud and then cut them or he would draw animals on the wall and then cut off their heads. The butcher only reformed when he became a student of a monk.

Since the butcher rejoiced in killing. The joy he got through killing created an imprint. When he rejoiced and rejoiced through killing repeatedly, the imprints became firm and solid making him addicted to killing to the point where he only derived happiness through killing. Only when those imprints were replaced through new habits by following the monk, did the butcher reform.



भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥

bhavapratyayo videhaprakritilayanam

भवप्रत्यय means अवधिज्ञान (avadhigyana)

विदेह प्रकृतिलयानाम् means people living in Videh Kshetra.

For the people of Videha, thirst is quenched through avadhigyana.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

shraddhaviryasmritisamadhiprajnapoorvaka itaresham

For others, the thirst is quenched when the yogi remembers the Samadhi awareness due to the strength of his previous devoted practice.

This is one of the reasons why some people instinctively get drawn towards yoga and meditation.

तीव्रसंवेगानाम् आसन्नः ॥ २१ ॥

tivrasanveganam aasannah

संवेगा (sanvega) means a man who is always afraid of the miseries and hardships in the world, a man who always rejoices in doing Dharma, who has an intense desire of liberation.

The thirst is quenched easily for people with high degree of desire for liberation.

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥

mridumadhyadhimatratvat tatopi visheshah

The thirst has three verities mild, moderate, and extreme.

ईश्वरप्रणिधानाद् वा ॥२३॥

ishwara pranidhanad va

Or you can quench the thirst through devotion and worship of Thirtankaras.

ईश्वर means owner of the best. The best is keval-janan, i.e., omniscience. Therefore, a Tirthankara is also called an Ishwara.

Tirthankaras are not creators of the universe. They are the epitome of yama and niyama. They are the teachers of Dharma.

The only difference between a normal enlightened soul and a Tirthankara is the Tirthankara-nama-karma.

There are two classes of karmic bondages, normal karmic bondage and nikachit-karmic bondage. Normal karmic bondages can be broken without them having produced results or fruits, but nikachit karmic bondages leave a soul only after having produced their result. These bondages can either be good or bad.

Tirthankaras lived their life in such a pure way that Tirthankara-nama-karma bound to them. Because of this when they attain omniscience, Indra, the lord of heaven,

comes down to earth and organises Samavasarana (refuge to all) where all the living beings (including animals) get the teachings of Dharma.

Ishwara Pranidhan in Jainism:

मोक्षमार्गस्य नेतराम, भेतारं कर्मभूभृतां ॥

ज्ञातारं विश्वतत्त्वानां, वन्दे तद्गुणलब्द्धये ॥1॥

Mokshmargsy netram, betarn karmbhubritan ॥

Gyataram viswtttwanaam, vande tdgunlbddhye
॥1॥

Who is the leader of path to liberation, who has flattened the mountain of karmic bondage, who knows everything in every aspect, I bow down to you with devotion may your virtues be attained by me too.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः॥२४॥

kleshakarmavipakashayairaparamrishtah
purushavishesh Ishvarah

आशय refers to कषाय (Kashaya) those are anger, ego, deceit.

Ishwara is that extraordinary Purusha, who is untouched by Klesha, fruits of karma, and kashaya.

The above qualities are the attributes of every soul including you. When the above state is reached, it is called enlightenment. Enlightenment is the whole purpose of yoga.

When there is no Klesha, Karmaic bondage that produces result, and when the kashaya has become zero, you can consider yourself enlightened or Ishwara, which is your true nature.

तत्र निरतिशयं सर्वज्ञत्वबीजम्॥२५॥

tatra niratishayan sarvajntvabijam

Seed of unsurpassed omniscience is in that place.

स पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात्॥२६॥

sa poorvesham api guruh kalenavachchedat

Him being unaffected by time, he is also the teacher of the ancient.

तस्य वाचकः प्रणवः॥२७॥

tasya vachakah prannavah

His preacher is Pranava or ॐ.

ॐ in Jainism:

ओम् एकाक्षर पञ्चपरमेष्ठिनामादिपम् तत्कथमिति चेत्

“अरिहंता असरीरा आयरिया तह उवज्झाया मुणियां”

om ekakshara panca paramesṭhi namadipam tat-kathamiti cheta arhintha asarira ayriya tatha uvajjhaya muniyam.

Om is one word that represents the panca paramesṭhi, the enlightened souls, the liberated souls, the acharyas, the upadhyayas, and the monks.

Taking the first letter of each word from “arhintha, asarira, ayriay, uvajjhaya, muniyam”

A + A + AA + U + M = ॐ

अ + अ + आ + उ + म् = ओम् or ॐ

अ + अ = आ then आ + आ = आ then आ + उ = ओ

Then ओ + म् = ओम्

Since it represents Panca Parmesti, it was denoted as a symbol ॐ

तज्जपस्तदर्थभावनम्॥ २८ ॥

tajjapastadarthabhavanam

By keeping the meaning of ॐ in mind, one should do Japa (repeating ॐ again and again).

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥ २९ ॥

tatah pratyakchetanadhigamopyantarayabhavashch

Because of that, obscuring of the consciousness gets reduced and one slowly gets the realization of the consciousness.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानव
स्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

vyadhistyanasanshayapramadalasyaviratibhrantidarsh
analabdhabhoomikatvanavasthitatvani
chittavikshepastentarayah

Disease, lack of enthusiasm or reluctance, doubt, negligence, laziness, being vowless (not taking the 5 great vows), delusion, not understanding the importance of the role played by the obtained spiritual knowledge are the obstacles that cause the distraction of the mind.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा क्षेपसहभुवः ॥ ३१ ॥

dukhadaurmanasyanggamejayatvashvasaprashvaa
vikshepasahabhuvah

Pain, dejectedness, fidgeting or random movement of the body, and irregular breathing are the common grounds for distraction of the mind.

तत्प्रतिषेधार्थम् एकतत्त्वाभ्यासः ॥ ३२ ॥

tatpratishedhartham ekatattvabhyasah

To reduce the obscuring of the mind one must practice एकतत्त्वाभ्यास. That is, one must constantly

reflect on the fact that one was born alone and one will die alone.

एक तत्त्व means Single soul

एकतत्त्वाभ्यासः means one must constantly reflect on the fact that one was born alone and will die alone.

**मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥३३॥**

maitreekarunamuditopekshanan

sukhaduhkhapunyapunyavishayan

bhavanatashchittaprasadanam

With indifference to the joy that is felt because of the compassion that one shows due to his friendliness and knowing that happiness and sadness are caused by good and bad karmas, brings calmness to mind.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

prachchhardanavidharanabhyas va prannasya

Reducing the rate or velocity of exhalation also brings calmness to the mind.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः तिनिबन्धिनी॥ ३५ ॥

vishayavati va pravrittirutpanna manasah
sthitinibandhini

Calmness can also be reached by restricting the duration of the thoughts or feelings that are produced by the actions or natural habits of the mind.

विशोका वा ज्योतिष्मती॥ ३६ ॥

vishoka va jyotishmati

ज्योतिष्मती (jyotishmati) means a kind of medicinal oil that makes the mind sharp and vishoka (विशोका) is a state of mind that is free from sorrow or grief.

Being sorrow-free is the medicine for a calm mind.

Calmness of mind can be reached through detaching oneself from sorrow.

वीतरागविषयं वा चित्तम्॥ ३७ ॥

vitragavishayan va chittam

Calmness can be gained by filling the mind with thoughts about Tirthankara.

Calmness of the mind can be attained by filling the mind with thoughts related to वीतराग (vitrag), i.e., thinking about tirthankaras who are the epitome of वीतराग (vitrag).

Hence the most famous mantra:

|| श्री वितरागाय नमः ||

|| Shri Vitragaya Namah ||

स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥

svapnanidrajanalambanan va

Calmness of mind is also attained when dreams during sleep also start embracing the right knowledge that is gained.

यथाभिमतध्यानाद् वा ॥३९॥

yathabhimatadhyanaad va

यथा (yatha) means as and अभिमत (abhimatha) means allowed (here it can mean “as prescribed”), desire, wish.

Calmness can be attained by ध्यान (dhyana) as prescribed.

Meditating for 48 minutes is said to be the minimum benchmark.

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

paramanuparama mahattvantosya vashikarah

One can attain calmness of the mind by contemplating on how the smallest atom (parmanu) controls (obscures) the inner greatness (i.e. greatness of soul by binding to the soul).

क्षीणवृत्तेरभिजातस्येवमणेर्ग्रहीतृग्रहणग्राहयेषु तत्स्थितदञ्जनता
समापत्तिः ॥४१॥

ksheennavritterabhijatasyevmanergrahitrighrahannagra
hyeshu tatsthatadangjanatasamapattih

With habits of the mind becoming zero, the mind shines like a noble gem and the fluctuations/changes in the form of the user, the using, and the used stop/cease.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

tatra shabdarthajnanavikalpaih sankeerna savitarka
samapattih

From there, puzzling due to distortion of words, meaning, and knowledge by argument ceases.

स्मृतिपरिशुद्धौस्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

smruthy parishuddhau
svaroopashoonyevarthamatranirbhasa nirvitarka

With the cessation of the argument and with recollection of any thought being zero, only the meaning of the true self shines.

With cessation of the argument, only the meaning of the pure self shines through and the need for recollecting anything becomes nullified.

This is a state of higher consciousness where there is no need for external knowledge.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता॥४४॥

**etayaiva savichara nirvichara cha sooksh mavishaya
vyakhyata**

Thus by that, good subjects/concepts,
concepts/subjects that are not worthy of consideration,
and subtle subjects get explained.

By that state one can understand the good
subjects/concepts, concepts/subjects that are not worthy of
consideration, and the subtle subjects

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्॥४५॥

sooksh mavishayatvan chalinggaparyavasana m

Here अलिङ्ग refers to soul. A soul has no gender i.e., a soul is
neither male, female, or neuter.

Subtle subjects and soul are the conclusion.

ता एव सबीजः समाधिः॥४६॥

ta eva sabijah samadhih

With those only, the seeds for Samadhi get sowed.

Samadhi is possible only with those seeds.

निर्विचारवैशारद्येऽध्यात्मप्रसादः॥४७॥

nirvicharavaisharadye adhyatmaprasadah

Clear consciousness filled with knowledge/wisdom devoid of thought waves is the magnificent gift one gives himself.

ऋतंभरा तत्र प्रज्ञा ॥४८॥

rtanbhara tatra prajna

There, the awareness is only filled with truth.

श्रुतानुमानप्रज्ञाभ्याम् अन्यविषया विशेषार्थत्वात् ॥४९॥

shrutanumanaprajnabhyam anyavishayaa
vishesharthatvat

What one learns or experiences by reaching this height of awareness or consciousness is beyond what can be heard or deduced.

तज्जः संस्कारो न्यसंस्कारप्रतिबन्धी ॥५०॥

tajjah sanskaro nyasanskarapratibandhi

From that what (sanskaras) imprints or habits are obtained act as a barrier for other imprints and habits.

The imprints thus formed protect the self from harmful imprints.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः॥५१॥

tasyapi nirodhe sarvanirodhannirbijah samadhih

निर्बीजः (nirbijah) refers to the seeds of imprints.

With their control, no more seeds get sowed, and everything gets controlled because of Samadhi.

Since they (other imprints) have been controlled, no seeds get sowed, and everything else automatically gets controlled leading to a state of ultimate Samadhi.

SECOND CHAPTER

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

tapahsvadhyayeshvarapranidhanani kriyayogah

तपः (Tapah): There is no English equivalent for this word. It is a process by which one becomes pure. For example: it is like obtaining a metal from its ore form.

स्वाध्याय (self-study): Reading and understanding the scriptures written by Jain saints.

ईश्वर प्राणिधान (Ishwara pranidhan): Worshiping of Tirthankaras.

The above three constitute the Kriya yoga.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

samadhibhavanarthah kleshatanookaranarthashch

These are the essential modes for developing Samadhi-bhavana and for kleshatanookarana.

समाधिभावना (Samadhi-bhavana): Devotion towards Samadhi, motivation for achieving Samadhi.

क्लेशतनूकरणा (kleshatanookarana): Dilution of misery, reducing the intensity of misery.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ ३ ॥

avidyasmitaragadveshabhiniveshah kleshaah

Ignorance, ego, love, hatred, abhinivesha constitute Klesha.

अविद्या (Avidya): Ignorance, no knowledge/wisdom with respect to yoga, illiteracy with respect to yoga.

अस्मिता (Asmitha): Egoism, अहंकार (Ahankara).

राग-द्वेषा (Rag-dweshah, love and hatred): Categorizing people into friends and foes for lifetime. Feeling intense love towards some and intense hatred towards others. Having favourites and dislikes. Going through life with intense bias. Being possessive. Maintaining enmity.

अभिनिवेश (abhinivesha) or मोह (Moha): Infatuation, fascination, not being able to give up something easily.

The above are the reasons for misery.

अविद्या क्षेत्रम् उत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

avidya kshetram uttareshan

prasuptatanuvichchhinnodaranam

The land of ignorance is the north, deep in sleep (ignorance), small, scattered, and vast.

Place where no spiritual knowledge exists is towards the north in deep sleep (ignorance), small, scattered, and vast.

Whatever land lies beyond the border of Bharath is being referred to as a land devoid of spiritual knowledge. Considering the text was written before Roman empire formed, this seems to be true as the lands after the northern border of Bharath were not well organized into a full empire at that point in time.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

anityashuchiduhkhanatmasu

nityashuchisukhatmakhyatiravidya

Thinking that impermanence, impurity, misery belong to the soul are the signs of avidya (ignorance).

Not knowing eternity, purity, and bliss are the true shining virtues of the soul are also signs of avidya (ignorance).

Knowing that the soul that is supposed to be eternal, pure, and blissful, is caught in the cycle of life and death due to misery, impurity, and impermanence caused by karmic bondage is true knowledge.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥

drigdarshanashaktyorekatmatevasmita

When the viewer (someone who perceives through sense organs) and the strength in his ability to view become one, ego arises.

When the viewer gets overconfident about his viewpoint, ego arises.

When the viewer believes only in his point of view, ego arises.

Eight types of ego have been described:

1. Ego arising from knowledge: When one has read a lot and starts to believe he knows everything.
2. Worshiping ego: When one does a lot of worship with lot of devotion and believes he has done it all.
3. Ego arising from the family name: When one is born in a socially well known family and starts to think himself to be great because of the family name.
4. Caste ego: Ego arising because of one belonging to a particular caste or species. Ego is called the most common and damaging imperfection of a human being.
5. Strength Ego: Ego arising because of personal strength.
6. तप Ego or Ego of accomplishment: When one does a lot of austerities and starts to think he has done a lot.
7. Beauty Ego: Ego arising because of one's beauty or handsomeness.
8. Wealth Ego: Ego arising because of one's wealth.

सुखानुशयी रागः ॥७॥

sukhanushayi raagah

Close attachment to सुखा (sukha) is raaga.

सुखा again has no equivalent in English. It represents one or more of the collection of these seven: A healthy and fit body, enough wealth, a loyal wife, and obedient and dutiful son, a spacious and beautiful house, husband and

wife staying together, and having trustworthy and loyal friends.

दुःखानुशयी द्वेषः ॥८॥

duhkhanushayi dveshah

Not getting over the cause of hurt is hatred.

Persistently thinking too much about the cause of misery, misfortune, or about the person who hurt you is hatred.

Not being able to forget the hurt is hatred.

Not letting go of the hurt is hatred or grudge or vengefulness.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥९॥

Or स्वरस्वाहि विदुषोऽपि समारूढोऽभिनिवेशः ॥९॥

svarasavahi vidushopi tatharoodho bhiniveshah

svarasavahi vidushopi samaroodho bhiniveshah

When even a wise man is carried away by his compulsions, it is called Moha or abhinivesh.

When even the learned and wise or overridden by their desire for something it is called as अभिनिवेश or मोह (moha or abhinivesh).

When your compulsions override your well-being, it is called moha or abhinivesh.

For example: Chocolate craving, stalking people on Facebook even when it is 2:00 in the a.m.

Story: A man comes across a beehive in the middle of a forest. He notices honey is dropping from it. He climbs the tree and sits on a branch that is right below the beehive, mouth wide open, patiently waiting for honey drops to drop, slowly, one by one, catching and savouring every drop that falls into his mouth. Few minutes pass, suddenly, he notices that the branch that he has climbed upon is directly over a big pit that is infested with cobras. To add to this, a huge elephant, in complete masth, comes up to the tree and begins to try and uproot it. As if this was not enough, a rat appears out of nowhere and begins to burrow the branch that he is sitting on. With these, death seems certain. Then, suddenly, a god with his plane appears in front of him and says “come with me in my plane, I will save you.” But, the man hesitates. He is hesitant to hop on to the plane, because he is still waiting for that honey drop that is about to fall in a few minutes. This is an example for Moha or abhinivesh.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

te pratiprasavaheyah sookshmah

प्रति means every.

प्रसव means birthplace or place of origin.

Every subtle place of their (klesha) origin must be denounced.

Every subtle birthplace of them must be abandoned or forsaken.

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

dhyanahheyastadvrittayah

Their thoughts must be deserted through meditation.

Thinking about them must be abandoned through dhyan.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

kleshamoolah karmashayo

drishtadrishtajanmavedaniyah

The root of Klesha is karmic bondage due to Kashaya (ashay) that is acquired, this bondage will bear fruits in the seen and unseen birth cycles.

The root of Klesha is karmic bondage due to Kashaya (ashay) that is acquired, it will have to be endured in this and the next births to come.

The good karmic bondage is necessary. One does not shed good karmas. They get detached only in the end. Through practice of yoga, only bad karma is shed and one acquires more and more good karmas (yoga does not mean just the practice of poses or asanas as is the case in the mainstream yoga practice).

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

sati moole tadvipako jatyayurbhogah

भोग means going through an experience, suffer, enjoy.

तद्विपाको (their fruitarian, fruits that the karmic produces, they coming of age, resulting, determinant).

Type of species, lifespan, and experiences are determined chiefly by the existing karmic bondage.

The karmic bondage is the chief determinant for one's type of species, lifespan, and experiences that a person goes through.

Species refers to human, animal, heavenly, or hellish.

ते हलाददपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

te hlaparitamafalah punyaapunyaahetutvat

पुण्य punya (good karmic bondage caused due to good deeds)

अपुण्य apunya (bad karmic bondage caused due to bad deeds)

Because of punya or apunya, their fruits are in the form of pleasure or misery, good luck or bad luck, fortune or misfortune.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच् च दुःखम् एव सर्वं
विवेकिनः॥१५॥

**parinamatapasanskaraduhkhaigunnavritti
virodhaccha dukkham eva sarvan vivekinah**

The degree of emotional reaction determines the depth of संस्कार (imprints) and the suffering or pain is against habits of virtue, and the wise consider suffering in everything.

हेयं दुःखम् अनागतम्॥१६॥

heyam dukkham anagatam

Abandon the misery that is yet to come.

Desert the misfortune that is yet to befall.

Renounce the bad luck that has not come.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः॥१७॥

drashtridrishyayoh sanyogo heyahetuh

दृश्ययोः means beliefs.

संयोग again has no equivalent word in English, its nearest meaning is coincidence, meeting, bumping into something, when two people are at the same place at the same time, accident.

For the sake of abandoning the coincidence between the viewer and different beliefs.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्॥१८॥

**prakashakriyasthitishilan bhootendriyatmakan
bhogapavargathan drishyam**

प्रकाश means knowledge

क्रिया means practice

दृश्यम् means belief

भूत means living being

भूतेन्द्रियात्मकं means a man who is one with the senses

स्थितिशीलं means over and over again

अपवर्ग means liberation or moksha

Belief is important for practicing the knowledge over and over again for a man who is one with the senses for the purpose of enjoying moksha or liberation.

For the purpose of enjoying liberation and practicing the knowledge over and over again for a man who is one with the senses, faith or belief is important.

विशेषविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि॥१९॥

visheshavisheshalinggamatralinggani gunnaparvani

Distinction is for the senses only and uniformity is for the soul, attributes of them are divided this way.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

drashta drishimatrah shuddhopi pratyayanupashyah

The viewer is his belief only, even keeping in view,
pure knowledge.

तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

tadarth eva drishyasyatma

That is the only meaning of one who believes in the
self.

कृतार्थं प्रति नष्टम् अप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

kritarthan prati nashtam apyanashtan

tadanyasadharannatvat

When something has been accomplished saying with
respect to it that it is loss, profit, or other is ordinary.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

svasvamishaktyoh svaroopopalabdhihetuh sanyogah

Sanyogah is necessary for the sake of becoming the
owner of one's own strength and one's true form.

तस्य हेतुरविद्या ॥ २४ ॥

tasya heturavidya

For the sake of that knowledge.

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्॥२५॥

**tadabhavat sanyogabhavo hanan taddrisheh
kaivalyam**

Lack of that (knowledge) leads to lack of sanyoga
and that destroys the belief in Kaivalya.

विवेकख्यातिरविप्लवा हानोपायः॥२६॥

vivekakhyatiraviplava hanopayah

Un-confused and renowned विवेक (right-judgement) is
the tool for accomplishment.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा॥२७॥

tasya saptadhaa prantabhoomih prajna

Its sevenfold final place is प्रज्ञा (awareness).

योगाङ्गानुष्ठानाद् अशुद्धिक्षये ज्ञानदीप्तिरा विवेकख्यातेः॥२८॥

**yogangganushthanad ashuddhikshaye jnanadiptira
vivekakhyateh**

By practicing the renowned limbs of Yoga impurity
declines and knowledge radiates to right-judgement.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टाव
अङ्गानि ॥ २९ ॥

**yamaniyamasanapranayamapratyaharadharanadhy
anasamadhayo-ashtava anggani**

Yama, Niyama, pranayama, pratyahara, dharana,
dhyana, Samadhi constitute eight parts of yoga.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

ahinsasatyasteyabrahmacharyaparigraha yamah

Ahimsa (non-violence), truthfulness (satya), non-
stealing (asteya), brahmacharya (celibacy), and non-
possession, constitute the Yamah.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

**jatideshakalasangamavachchhinnah sarvabhauma
mahavratam**

Undifferentiated with respect to species, place, and
time, mahavratam (5 great-vows) are universal.

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

**shauchasantoshatapahsvadhyayeshvarapranidhanani
niyamah**

Purity, being content, self-study, worship of
tirthankaras (ishwar pranidhan) are the Niyamas.

वितर्कबाधने प्रतिपक्षभावनम्॥३३॥

vitarkabadhane pratipakshabhavanam

प्रतिपक्ष (prathi-paksha) means enemy or opposition party (as in debates and politics).

Pain because of argument causes feeling of opposition (feeling of enmity).

The pain due to argument and debate is the cause of divide.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रा दुःखालानानन्तफला इति प्रतिपक्षभावनम्॥३४॥

vitarkaa hinsadayah kritakaritanumodita

lobhakrodhamohapoorvaka mridumadhyadhimatra

dukhajnananantafala iti pratipakshabhavanam

Arguing or debating, violence that is done by oneself or getting it done by someone else or applauding the violence or feeling great seeing the harm either because of greed, anger, or attachment either mildly, moderately, or in extreme, which give the fruits as endless misery, misfortune, stupidity, and ignorance constitute the feelings harboured by enemy or opposition party.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

ahimsapratishthayam tatsannidhau vairatyagah

Under the roof of firmly rooted non-violence, enmity is renounced.

By committing to non-violence with devotion, one can renounce grudge, hostility, and vengefulness.

First step to practicing ahimsa is to develop a feeling that “no harm should come to any living being through me either through my thoughts, words, or actions.”

Not applauding or rejoicing seeing any living being harmed is also essential for practice of ahimsa.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

satyapratishthayam kriyaphalashrayatvam

By being firmly rooted to truthfulness, one renounces the dependency on action and its result.

By being firmly rooted to truthfulness, one need not worry about the fruits of his action.

For a householder first step is to not to put oneself in a situation where one will have to lie.

One must stop thinking about the excuses or making excuses, when one is going to be late to an agreed upon meeting or in other situations. Practicing punctuality would be a good start.

Avoiding gossip.

Right judgement or commonsense: For householders, in the real world when interacting with people and dealing with people, one may come across situations where in telling truth may be devastating or bring upon undesirable consequences on oneself or others. In these type of situations, commonsense and right judgement needs to be applied.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

asteyapratishthayam sarvaratnopasthanam

When one is deeply rooted in non-stealing, he becomes to the abode of all the gems in universe.

Taking or giving to others the things that have that have been kept, fallen, forgotten, or have been pawned is stealing.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

brahmacharyapratishthayam viryalabhah

When one is deeply rooted in celibacy he profits in the form of vigour (physical strength and good health).

Practice of celibacy bestows vigour.

The below discipline must be followed for practicing celibacy.

Eye discipline: Seeing other men or women as brothers and sisters. Any woman or man other than your husband or wife fall in the category of “other man or woman.”

Also, one must avoid seeing scenes or sights that cause arousal.

Speech discipline: Talking in limit or only that much that is required.

Interaction discipline: Avoiding touch and keeping a distance when speaking to the opposite sex.

Isolation discipline: Avoiding situations where one is alone with the opposite sex. Not being with opposite sex in an isolated place.

If you are a householder you can start by being celibate once a month or by being celibate once in 15 days.

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥ ३९ ॥

aparigrahasthairye janmakathantasanbodhah

By firm attachment to non-possession the reason for birth and death are addressed.

First step is to develop Aprigrah Bhavana, i.e, to not have either love or hatred towards the things felt through senses with respect to looks, taste, smell, sound, or touch.

Not having “favourites or dislikes” towards the objects of senses with respect to looks, taste, smell, sound, or touch.

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ ४० ॥

shauchat svangajugupsa parairasansargah

By the Niyama of Shoucha (purity) one develops non-attachment for his own body as well as for company of others.

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

**sattvashuddhisaumanasyaikagryendriyajayatmadars
hanayojnatvani cha**

And through Niyama of Shoucha (purity), the mind becomes cheerful, one gains concentration, gets mastery over the senses, and gets the ability to perceive ones true nature.

संतोषातनुत्तमस्सुखलाभः ॥ ४२ ॥

santoshad anuttamah sukhalahah

From contentment one profits with unparalleled joy.

कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥४३॥

kayendriyasiddhirashuddhikshayat tapasah

Tapa destroys impurities and gives mastery over the body and the senses.

स्वाध्यायाद् इष्टदेवतासंप्रयोगः ॥ ४४ ॥

svadhyayad ishtadevatasanprayogah

By the mode of swadhyaya (self-study) one gets close or united with his favourite Tirthankara.

Self study includes either listening to discourses or reading scriptures prescribed for householders.

Materials for self-study:

Tattvaartha sutra, samaysara, gommatsara, ratnakaranda Sravakachara.

Haiku quotes by Acharya Shri Vidyasagar ji Maharaj.

Discourses of Sri Sudha Sagar Maharaj, Discourses of Sri Kshama Sagar maharaj on Karm Kaise Kare, Discourses of Sri Amogh Kirti Maharaj on ABCD of Jainism, discourses of Praman Sagar Maharaj.

Yogasara Adhyatma Desana and Ishtopadesha Bhashya By Acharya Sri Vishuddhasagar Ji Maharaj, English versions available online for free download.

समाधिसिद्धिरीश्वरप्रणिधानात्॥४५॥

samadhisiddhirishvarapranidhanat

Worshiping of the Tirthankaras bestows Samadhi Siddhi.

All the above are essential for Samadhi, so worshiping of Tirthankaras who are the epitome of yoga, bestows yoga siddhi.

One can choose one Tirthankara as their इष्टदेवता, i.e., the Tirthankara to whom they will be devoted to in this lifetime and chant the Tirthankara's name with devotion 108 times by adding नमो (Namo) in front of the name.

Even when one chooses one Tirthankara as their इष्टदेवता, he or she can still worship the rest and still chant

Namokara mantra. Choosing one Tirthanakara as इष्टदेवता is very important for progressing.

One can biheart and recite Bhaktamar Stotra.

Best of the best sanskar (imprint) is devotion to Tirthankara.

स्थिरसुखम् आसनम् ॥४६॥

sthirasukham aasanam

Joy is, a steady and still posture.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

prayatnashaithilyanantasamapattibhyam

Practicing that yields endless calmness or tranquillity.

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

tato dvandvanabhighatah

From that, dilemma dissolves.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

**tasmin sati shvasaprashvasayorgativichchedah
pranayamah**

Once this has been accomplished, regulating or breaking or dividing the current rate of inhalation and exhalation is Pranayama.

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो
दीर्घसूक्ष्मः ॥५०॥

**bahyabhyantarastambhavrittiḥ deshakalasankhyabhiḥ
paridrishto dirghasookshmah
bahyabhyantaravishayakshepi chaturthah**

By keeping a check on, inhalation, exhalation, and the intermediate phase with respect to place, time, and number, the breath becomes long and subtle.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

bahyabhyantaravishayakshepi chaturthah

Stretching the range of exhalation and inhalation is the fourth step.

ततः क्षीयते प्रकाशावरणम् ॥५२॥

tataḥ kshiyathe prakashavaranam

From that, the knowledge obstruction is reduced.

धारणासु च योग्यता मनसः ॥५३॥

dharanasu ch yojnata manasah

Then, the mind becomes ready for Dharana.

Then, the mind becomes eligible for Dharana.

स्वस्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां
प्रत्याहारः ॥५४॥

**svasvavishayasanprayoge chittasy svaroopanukar
ivendriyanan pratyaharah**

When one's mind is detached from its usual thoughts and the senses emulate it, it is called as Pratyahara (withdrawal).

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

tatah parama vashyathendriyaanaam

From that, one gets complete control over the senses.

Through that, one exercises total control over the senses.

THIRD CHAPTER

देशबन्धश्चित्तस्य धारणा॥१॥

deshabandhashchittasya dharana

Holding the mind at one place is Dharana.

तत्र प्रत्ययेकतानता ध्यानम्॥२॥

tatra pratyayaikatanata dhyanam

When attention gets fixed only on that place, it is called as Dhyana.

When something is noticed and when that noticed object gets full attention it is called as Dhyana.

तद् एवार्थमात्रनिर्भासं स्वरूपशून्यम् इव समाधिः॥३॥

**tad evarthamatranirbhasan svaroopashoonyam iva
samadhih**

When the mind is fixed in that place with full attention to the point where there is no sense of self, it called Samadhi.

When an object gets full attention to the point where one forgets himself it is called Samadhi.

Negative example: The state a man experiences while watching a movie, commercial, or TV show.

त्रयम् एकत्र संयमः ॥४॥

trayam ekatra sanyamah

All the above three constitute samyama.

तज्जयात् प्रज्ञालोकः ॥५॥

tajjayat prajnaalokah

Mastery over them takes one to the land of intellect.

Winning them takes one to the land of total awareness.

Concurring them takes one to the land of pure consciousness.

तस्य भूमिषु विनियोगः ॥६॥

tasya bhoomishu viniyogah

That is the land of employment.

That is the only useful land. That is the land one should use.

त्रयम् अन्तरङ्गं पूर्वेभ्यः ॥७॥

trayam antaranggan poorvebhyah

The three described before are internal.

तद् अपि बहिरङ्गं निर्बीजस्य ॥८॥

tad api bahiranggan nirbijasy

They also externally terminate the seeds (inflow of karmic bondage).

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः ॥९॥

**vyutthananirodhasanskarayorabhibhavapradurbhavau
nirodhakshannachittanvayo nirodhaparinamah**

When the swerving from the right course is controlled, appearance of predominant imprints is controlled and that immediately controls the mind from connecting with those, which in turn controls parinama or the emotional reactions.

तस्य प्रशान्तवाहिता संस्कारात् ॥१०॥

tasya prashantavahita sanskarat

From that, the tranquil imprints flow.

सर्वार्थतैकाग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ॥११॥

**sarvarthataikagratayoh kshayodayau chittasya
samadhiparinamah**

सर्वार्थता means distraction

परिणाम means output

Concentration destroys distraction giving rise to mind whose output is Samadhi.

When concentration destroys distraction the consequence for the mind becomes Samadhi.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

**tatah punah shantoditau tulyapratyayau
chittasyaikagrataparinamah**

Then again, calmness that rises because of similar reason, total concentration of mind is the result.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

**etena bhootendriyeshu dharmalakshanavastha
parinama vyakhyatah**

भूतेन्द्रिय means a person with senses.

Based on this, one can gauge one's own spiritual progress.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ १४ ॥

shantoditavyapadeshyadharmanupati dharm

As a consequence of dharma, the un-definable calmness that is born is dharmi.

क्रमान्यत्वं परिणामान्यत्वे हेतुः॥१५॥

kramanyathvam parinaamaanyathve hetu

Because of difference in sequence, there is difference in result.

परिणामत्रयसंयमाद् अतीतानागतज्ञानम्॥१६॥

parinamatrayasanyamad atitanagatajnanam

By samyama on the result of those three, knowledge of the past and the future is gained.

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात्
सर्वभूतरुतज्ञानम् ॥१७॥

**shabdarthapratyayanam itaretaradhyasat sankarah
tatpravibhagasanyamat sarvabhootarutajnanam**

By making samyama on word-meaning-prathyay, one acquires the knowledge to distinguish the cries of all the living beings that are mixed up and superimposed on one other.

संस्कारसाक्षत्करणात् पूर्वजातिज्ञानम्॥१८॥

sanskarasakshatkaranat poorvajatiijnanam

On realization of imprints, comes the knowledge of previous births with respect to species.

प्रत्ययस्य परचित्तज्ञानम्॥१९॥

prathyayasya parachittajnanam

From that pratyay, comes the knowledge to know the thoughts in other beings.

न च तत् सालम्बनं, तस्याविषयीभूतत्वात्॥२०॥

na cha tat salambanam, tasyavishayibhootatvat

But not the contents, as those are of that particular being. I have skipped #21 and #22 sutras, because it seemed like advanced guidance was need for their practice.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमाद् अपरान्तज्ञानम्, अरिष्टेभ्यो वा॥२१॥

**sopakraman nirupakraman cha karma tatsanyamad
aparantajnanam, arishtebyo va**

Karma is of two types, immediate result giving and late result giving, by making Samyama on that or by making Samyama on omens, knowledge about death can be gained.

मैत्र्यादिषु बलानि ॥२२॥

maitryadishu balani

By making Samyama on the friendly attitude towards all living beings and others, strength can be gained.

बलेषु हस्तिबलादीनि ॥२३॥

baleshu hastibaladini

By making Samyama on strength of elephant, one gets the strength of elephant and so forth.

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२४॥

pravrittyalokanyasat

sookshmavyavahitaviprakishtajnanam

By making samyama on the प्रवृत्त्यालोकन्यासात् one gains knowledge about subtle, concealed, and remote things.

भुवनज्ञानं सूर्ये संयमात् ॥२५॥

bhuvanajnanan soorye sanyamat

By making samyama on the sun, one gains the knowledge of the earth.

चन्द्रे ताराव्यूहज्ञानम् ॥२६॥

chandre taravyoohajnanam

Moon as the subject, one gains knowledge of the stars and their arrangement and distribution.

ध्रुवे तद्गतिज्ञानम्॥२७॥

dhruve tadgatiijnanam

By making pole star as the subject, one gains the knowledge about motion or speed.

नाभिचक्रे कायव्यूहज्ञानम्॥२८॥

nabhichakre kayavuvhajnanam

With naval as the subject, one gets the knowledge body and its composition.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः॥२९॥

kantakoope kshutpipasanivrittih

With throat cavity as the subject, hunger and thirst cease.

कूर्मनाड्यां स्थैर्यम्॥३०॥

koormanaadyaam sthyryam

With Koorma Nadi as the subject, stability can be attained.

मूर्धज्योतिषि सिद्धदर्शनम्॥३१॥

moordhajyotishi siddhadarshanam

By the light that is at the top of the head as the subject, one gets the sight of the liberated souls.

प्रातिभाद् वा सर्वम्॥३२॥

pratibhad va sarvam

Or gets geniusness in everything.

हृदये चित्तसंवित्॥३३॥

hridaye chittasanvit

With heart as the subject, one understands the nature of the mind.

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्
स्वार्थसंयमात् पुरुषज्ञानम्॥३४॥

sattvapurushayoratyantasankeernnayoh

pratyayavishesho bhogah pararthatvat

svarthasanyamat purushajnanam

Enjoyment is insignificant and reason for attaining it is alien, the virtue of soul on the other hand is absolutely un-riddled, by making Samyama on true nature of oneself, one's own nature is realized.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते॥३५॥

tatah pratibha shravannavedanadarshasvadavarta
jayante

From that, follows the information on characteristics
of hearing, touch, vision, and taste.

ते समाधाव् उपसर्गा व्युत्थाने सिद्धयः॥३६॥

te samadhavupasargaa vyutthane siddhayah

व्युत्थान means rising up or awakening.

These Siddhis are the tortures that awaken one from
Samadhi.

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच् च चित्तस्य परशरीरावेशः॥३७॥

bandhakarannashaithilyat pracharasanvedanach ch
chittasya parashariraveshah

When the reason for bondage is calmed, one can
perceive the behaviour and frenzy of the mind in
others body.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च॥३८॥

udanajayajjalapangkakantakadishvasangg
utkrantishch

By winning over joy, the dangers from frigidity, moral
impurity, and others go away.

समानजयात् प्रज्वलनम् ॥ ३९ ॥

samanajayat prajvalanam

By winning equanimity comes radiance.

श्रोत्राकाशयोः संबन्धसंयमाद् दिव्यं श्रोत्रम् ॥ ४० ॥

shrotrakashayoh sanbandhasanyamad divyan
shrotram

By relationship between land and sky as the subject of Samyama, one gets brilliance in hearing.

कायाकाशयोः संबन्धसंयमाल् लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४१ ॥

kayakashayoh sanbandhasanyamal
aghutoolasamapatteshchakashagamanam

By the relationship between the body and sky as the subject of samyama, one becomes as light as cotton and is able to fly.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४२ ॥

bahirakalpita vrittirmahavideha tatah
prakashavarannakshayah

From the reduction in the knowledge obscuring karma, one gets the nature of beings in Maha-Videha Kshetra.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ४३ ॥

**sthoolasvaroopasookshmanvayarthavattva
samyamadbhootajayah**

By making overall true nature's subtle connection and purpose as subject of samyama, one wins over the living.

ततोऽणिमादिप्रादुर्भावः कायसंपत् तद्धर्मानभिघातश्च ॥ ४४ ॥

**tatoanimadipradurbhavah kayasanpat
taddharmanabhighatashch**

From that, the thoughts to perfect the body and to get powers like becoming minute, etc appear. They are damaging to Dharma.

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥ ४५ ॥

roopalavanyabalavajrasanhananatvani kayasanpat

A perfect body constitutes beauty, charm, strength, and endurance of a diamond.

It is also known as Vajra-Rushaba-Kaya, which is very very essential for doing Tapa.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमाद् इन्द्रियजयः ॥४६॥

**grahannasvaroopasmitanvayarthavattvasanyamad
indriyajayah**

By the bodily form that one has acquired (human body) and its relation with ego as the subject for Samyama, one wins over the senses.

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥४७॥

**tato manojavitvan vikarannabhavah
pradhanajayashch**

विकरण means disturbing influence

Therefore, running according to the whims and fancy of one's mind causes disturbing influence, having this feeling is of foremost importance for conquering.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं

सर्वज्ञातृत्वं च ॥४८॥

**sattvapurushanyataakhyatimatrasy
sarvabhavadhishthatriitvam sarvajnatritvan cha**

Omniscience is dominating all the emotions and knowing that only the true essence is Purasha (soul) and everything else are mere titles.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्॥ ४९॥

tadvairagyadapi doshabijakshaye kaivalyam

That Viragya (detachment) as well as extinction of seeds of imperfections is Kaivalya (Moksha).

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनः अनिष्टप्रसङ्गात्॥ ५०॥

**sthanyupanimantrane sanggasmayakarannan punah
anishtaprasanggat**

When a yogi reaches that state and gets visited by heavenly beings or by people in high rank, a yogi should not become start stuck, infatuated, or become egoistic because that may result in undesirable or unwanted situations.

क्षणतत्क्रमयोः संयमादविवेकजं ज्ञानम्॥ ५१॥

kshannatatkramayoh sanyamadavivekajam jnanam

By Sequence of time as the subject of Samyama, the knowledge for right judgement is gained.

जातिलक्षणदेशैरन्यताऽनवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः॥ ५२॥

**jatilakshannadeshairanyataanavachchhedat
tulyayostatah pratipattih**

By gaining the right judgement, the yogi gets the ability to clearly differentiate, those that looked similar

with respect to the species, their identifying traits, and country.

तारकं सर्वविषयं सर्वथाविषयम् अक्रमं चेति विवेकजं ज्ञानम् ॥५३॥

tarakan sarvavishayan sarvathavishayam akraman
cheti vivekajan jnanam

And thus the knowledge of right judgement is the saviour from all unwanted thoughts and in all unwanted situations.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् इति ॥५४॥

sattvapurushayoh shuddhisamye kaivalyam iti

The pure true essence of Purusha (soul) is equal to Kaivalyam (Moksha).

FOURTH CHAPTER

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः॥१॥

janmaushadhimantratapahsamadhijah siddhayah

Siddhis with respect to birth, medicine, mantra, and tapah can be accomplished through Samadhi.

जात्यन्तरपरिणामः प्रकृत्यापूरात्॥२॥

jatyantaraparinamah prakrityapoorat

A person's tendencies that form a person's overall nature will determine his birth with respect to species.

Tendencies are determined by sanskaras.

निमित्तम् अप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्॥३॥

nimittam aprayojakan prakritinan varannabhedastu
tatah kshetrikavat

The external instrument (guru, dharma, etc) does not affect or cause the overall tendencies or behavioural characteristics of a man, but can be instrumental in segregating them or can guide in the right direction as a farmer who irrigates the field by making small canals through which the water flows.

निर्माणचित्तान्यस्मितामात्रात्॥४॥

nirmannachittanyasmitamatrat

Mind only creates ego.

प्रवृत्तिभेदे प्रयोजकं चित्तम् एकम् अनेकेषाम्॥५॥

pravrittibhede prayojakam chittam ekam anekesham

Dividing or segregating the natural behaviour and tendencies of mind is useful for holding the mind in one stable form instead of letting it to be scattered or letting it wonder.

तत्र ध्यानजमनाशयम् ॥६॥

tatra dhyanaajamanashayam

In that one stable form, the mind that is born through meditation is indestructible.

कर्माशुक्लाकृष्णं योगिनः त्रिविधम् इतरेषाम्॥७॥

karmashuklakrishnnam yoginah trividham itaresham

Karma is neither white nor black for a yogi, but for others it is of three types (black, white, and mixed).

ततस्तद्विपाकानुगुणानाम् एवाभिव्यक्तिर्वासनानाम्॥८॥

tatastadvipakanugunanam evabhivyaktirvasananam

Then, when they ripen (karmic bondage) their fruit is desire or amorousness that is similar to their type (the type of karmic bondage).

जातिदेशकालव्यवहितानाम् अप्यानन्तर्यं स्मृतिसंस्कारयोः
एकरूपत्वात्॥९॥

**jatideshakalavyavahitanam apyanantaryam
smritisanskarayoh ekarootpatvat**

Since the recollection is influenced by imprints even when separated by species, place, and time, they (karmic bondage) continue to exist.

तासाम् अनादित्वं चाशिषो नित्यत्वात्॥१०॥

**hetufalashrayalambanaih sangrihitatvad esham
abhava tadabhavah**

Since those desires being present from eternity, the desire to live is also forever.

हेतुफलाश्रयालम्बनैः संगृहीतत्वाद् एषाम् अभावे तदभावः ॥ ११ ॥

hetufalashrayalambanaih sangrihitatvad esham
abhava tadabhavah

For the sake of fruits one embraces shelter, if there is shortage of collection, then there is shortage of that (shelter for karmic bondage).

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद् धर्माणाम् ॥ १२ ॥

atitanagatan svaroopatostyadhvabhedad dharmanam

अध्व means way or instrument.

The way of differentiating the existing self from past and future is Dharma.

Dharma is an instrument to dividing the existing self from the past and future.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

te vyaktasookshma gunatmanah

They are expressed as subtle attributes or qualities.

परिणामैकत्वाद् वस्तुतत्त्वम् ॥ १४ ॥

parinamaikatvad vastutattvam

Result unites with the state of the object.

वस्तुसाम्ये चित्तभेदात् तयोर्विभक्तः पन्थाः ॥ १५ ॥

vastusamyē chittabhedat tayorvibhaktah panthah

On an equal level with object is the difference of the mind, segregation of them is the way.

न चैकचित्ततन्त्रं वस्तु तद् अप्रमाणकं तदा किं स्यात् ॥ १६ ॥

**na chaikachitta tantram chedvastu tad
apramanakam tada kim syat**

But the object is not dependent on the mind, what would happen if the mind disappears.

तदुपरागापेक्षत्वात् चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १७ ॥

taduparagapekshatvat chittasya vastu jnatajnatam

Looking through that influence of the mind, the object is either known or unknown.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

**sada jnatashchittavrittayastatprabhoh
purushasyaparinamitvat**

That purasha (soul) who is the owner of the mind whose nature is always in check is always non-reactive.

न तत् स्वाभासंदृश्यत्वात्॥१९॥

na tat svabhasandrishyatvat

दृश्य means belief

That mind does not produce beliefs on its own.

एकसमये चोभयानवधारणम्॥२०॥

ekasamaye chobhayanaavadharannam

Two things cannot be noticed or grasped at the same time.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च॥२१॥

chittantaradrishye buddhibuddheratiprasangah
smritisankarashcha

बुद्धि means Mati-janan

And, the beliefs coming from another mind whose intelligence has been unwarrantably overstretched confuses the memory.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्॥२२॥

chiterapratīsankramayastadakarapattau
svabuddhisāvedanam

Mind is free from its own associations, but is sensitive to one's own intelligence.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्॥२३॥

drashtridrishyoparaktaṁ chittaṁ sarvarthaṁ

Every purpose of the mind is influenced by the viewer and his belief.

तदसंख्येयवासनाचित्रम् अपि परार्थं संहत्यकारित्वात्॥२४॥

**tadasankhyeyavasanaachitraṁ api pararthaṁ
sanhatyakaritvat**

And, when that is combined with infinite strange desires collective work becomes alien purposes (the purposes that put the soul back into the cycle of birth and death or into misery).

विशेषदर्शिना आत्मभावभावनाविनिवृत्तिः॥२५॥

visheshadarshina ātmaभावभावनाविनिवृत्तिः

Cessation is through extraordinary belief, i.e, by having a feeling “I am a soul.”

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्॥२६॥

tada vivekanimnaṁ kaivalyapragbhaṛaṁ chittaṁ

Then, following that right-judgement, weight of mind gets inclined towards Kaiwalya (moksha).

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २७ ॥

tachchhidreshu pratyayantarani sanskarebhyah

The holes or loopholes in that knowledge depend on imprints (sankaras).

हानम् एषां क्लेशवदुक्तम् ॥ २८ ॥

hanam esham kleshavaduktam

It is advised to eliminate that Klesha.

प्रसंख्यानोऽप्यकुसीदस्य सर्वथा विवेकख्यातेः धर्ममेघस्समाधिः ॥ २९ ॥

prasankhyanepyakusidasy sarvathavivekakhyater
dharmameghah samadhih

प्रसंख्यान means a sum of money

अकुसीद means taking no interest or without gain

Samadhi is that renowned Dharma pouring cloud that pours money in the form of right-judgement in all aspects that one need not worry about paying back.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

tatah kleshakarmanivrittih

Therefore, the cessation of Klesha Karma.

तदा सर्वावरणमलापेतस्य ज्ञानस्याऽनन्त्याज्ज्ञेयम् अल्पम् ॥३१॥

tada sarvavarannamalapetasy

jnanasyaanantyaajgyeyam alpam

When all the filth that was sticking to the soul is eliminated and endless knowledge is gained then what is to be known falls into insignificance.

ततः कृतार्थानां परिणामक्रमपरिसमाप्तिर्गुणानाम् ॥ ३२ ॥

tatah kritarthanan parinamakrama

parisamaptirgunanam

कृतार्थानां परिणाम means cause and effect

Therefore, the virtues or true attributes of a soul manifest and the sequence of cause and effect completely ends.

क्षणप्रतियोगी परिणामापरान्त निर्ग्राह्यः क्रमः ॥३३॥

kshannapratiyogi parinamaparantanigrarhyah kramah

The moment the sequence of cause and effect ends, any traceable rival or accompanying effect sequence too completely ends.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा
चितिशक्तिरेति॥३४॥

purusharthashoonyanan gunanan pratiprasavah
kaivalyam, svaroopapratishtha va chitishaktireti

Thus, the state where there is zero need to work for anything, the state where true virtues or attributes are returned to their original state, the state where soul is fixed in its own true self, the state where there is absolute knowledge and energy, is called Kaivalyam (Moksha).

The End